

The Ansgar Lutheran

XXXI

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Dana Receives North Central Accreditation

Dana College was admitted to accredited status in the North Central Association of Colleges and Universities at the annual business session of the Association on March 19, 1958, in the Palmer House in Chicago.

Achievement of this accreditation marks the attainment of an objective which has been primary in the traditions and program of Dana College for several years. It represents official recognition by the accrediting agency of the Association, the Commission on Colleges and Universities, that the quality of Dana's educational program measures up to the standard required of institutions of higher education in the nineteen-state North Central region.

Dana College announces this recognition with deep satisfaction and deepest gratitude. The accomplishment of this significant goal has been possible only as a fruit of the devotion of officials, pastors, and members of our United Evangelical Lutheran Church and Dana's many

loyal alumni and friends from the home community of Blair to far-flung lands around the earth. This devotion, expressed and directed by a courageous, confident Board of Trustees coupled with the capability and consecration of a faithful faculty and staff and a student body whose spirit reflects high credit to our College, has won for Dana this worthy status among the schools of the Church and the State.

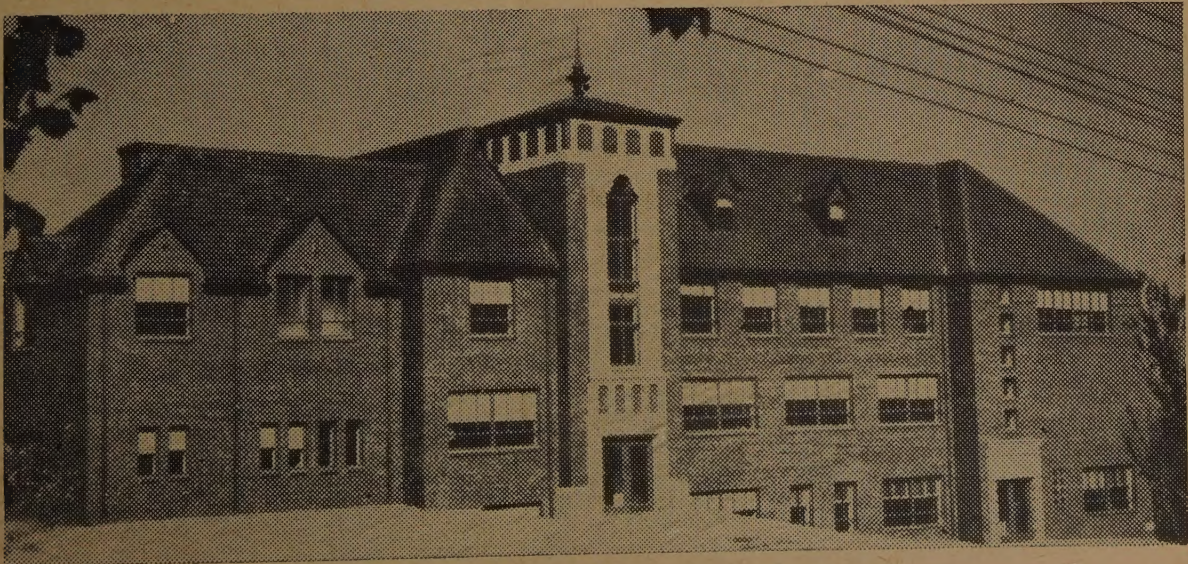
A special tribute of appreciation is due to those persons whose leadership and efforts during recent years have contributed so much toward Dana's progress toward this achievement: to Dr. R. E. Morton who during the twelve years of his presidency led the College in many of the improvements which won accreditation; to faculty and staff members, particularly Mr. A. J. Snowbeck, Business Manager, and Dr. Elmer Rasmussen, Registrar and Director of Counseling, and Miss Aagot Hoidahl, Librarian, who prepared major portions of the 133-page Self-Survey Report last year;

and to our faithful secretaries, Miss Marie Johnson and Miss Sigrid Christensen, who performed the great task of typing, mimeographing and assembling it in 90 copies. This Report was the basis of our application, and its content and quality were primary factors in our success.

Through the years of effort toward this goal the Board of Trustees has elicited the support of the Church and provided incentive and encouragement to the administration of the College in a measure which crowned our mutual efforts with success.

This high recognition lays upon us the continuing challenge to establish and maintain constantly improved standards of Christian liberal arts education for our youth. It opens for us new areas of support and wide fields of opportunity. May God Who has so abundantly blessed our efforts give us grace to be faithful in this greater stewardship.

C. C. Madsen



JOHN M. JENSEN, Editor
321 East 8th Street
Spencer, Iowa

RECOMMENDATION TO THE CONVENTION

By Dr. William Larsen, Synodical President

The Church Council met in Minneapolis at the end of January and among the items on the agenda was a resolution referred to it by the Board of Education of our church. The Board of Education sees the needs in Christian education and suggested to the Church Council that the UELC consider raising \$250,000 in the next three fiscal periods. The following resolution will be presented to the synodical convention which will be held in Blair June 19-24:

WHEREAS, the Board of Education of the UELC has brought to the attention of the Church Council the need in several areas in Christian education, and

WHEREAS, the UELC congregations and individuals may wish to make a contribution of Thanksgiving to the several areas in Christian education in the final three fiscal periods,

BE IT RESOLVED,

to recommend to the 1958 Convention that \$250,000 be included on the budgets of the final three fiscal periods of the UELC beginning in 1958.

BE IT FURTHER RESOLVED,

to recommend to the 1958 Convention that \$90,000.00 be placed on the budget in 1958-59; \$80,000.00 in 1959-60; \$80,000.00 in 1960.

BE IT FURTHER RESOLVED,

to recommend to the 1958 Convention that the contributions to Christian education in the three fiscal periods be considered as a Forward Phase in the work of UELC and that the funds be allocated as follows:

\$ 3,000.00	Canadian Seminary
5,000.00	Trinity Theological Seminary
5,000.00	Student Centers
20,000.00	Cherokee Indian Mission
202,000.00	Dana College
15,000.00	California Lutheran College

want to bring the action of the Church Council to the attention of our pastors and congregations so that delegates will come to the convention properly prepared to vote on this resolution. Some congregations may wish to instruct their delegates as to their point of view and the whole church will want to pray that the Holy Spirit will lead us to the right decision on this Forward Phase in Christian education.

The convention will make the final decision as to whether the UELC will cooperate with other Lutheran bodies on a seminary in Western Canada. This will cost the UELC \$1,000.00 per year for the next three years as our part in the program. It is important in the future that churches in Canada be supplied with pastors and that the church must be concerned about their training.

Trinity Theological Seminary at Dubuque has been blessed with gifts from our people in the last few years. The Board of Trustees has voted to use \$20,000.00 to assist in the erection of an addition to the Memorial Library. If we raise \$250,000 in the next three years, we would have a little more to assist in the work of training our pastors.

In 1955 we agreed to contribute a little over \$10,000.00 from our church to a capital funds program for student centers at our universities. We have been raising these funds through Lutheran World Action. We have almost \$5,000.00 yet to contribute to this work and we can lower our LWA goal if this resolution is adopted. Several of our districts have contributed additional funds to the building of student centers which are needed to serve our Lutheran students in state universities.

I have just returned from a visit to our mission at Oaks, Oklahoma and have again been blessed in the observation of the work that we are doing in what I call "an educational mission for Indian children." There are so many needs at Oaks and we have so much to do. A new dormitory is needed now. More personnel must be secured to help guide the children in their work and recreation. Pastor Vammen suggests that a home for aged Indians would be most helpful in our mission. The needs are many and we have the privilege of serving among the Cherokees.

Dana College is in a development program and Dr. Madson and his staff are working hard on a million dollar program. The largest share of this Forward Phase would go to our College. As I indicated at the 1957 convention whatever the church does with this resolution, it must be clear that this is outside the million dollar development program of the college. The need for more buildings and a strengthening of the educational program at Dana will always be before us. There just is no end to the support of a church-related college. We have never done enough.

In California in cooperation with other Lutheran bodies, we are preparing to start a Lutheran college. Our church has already contributed \$3,500.00 to this project—\$2,500.00 from synod and \$1,000.00 from the Pacific District. You have seen the report of the beautiful site which has been purchased for the new college. California needs a Lutheran college and we together with other Lutheran churches have the opportunity of being a part of this program.

At Minneapolis our District Presidents agreed that our church would want to consider placing on the budget the sum of \$250,000 and that the need is great. The Board of Trustees of Dana College and Trinity Seminary took note of the resolution of the Church Council and passed a resolution expressing the hope that the action of the Church Council will receive the whole-hearted support of the convention.

Consideration of a contribution of thanksgiving to God for the various causes has been before four boards of the church—1. The Board of Education; 2. The District Presidents; 3. The Board of Trustees of the College and Seminary; 4. The Church Council. All of us are aware that it will take some doing to raise a budget which will be around \$600,000.00 a year, that is, if Foreign Missions is a part of the regular budget as was asked by the 1957 convention. This will be brought before the convention by the Board of Foreign Missions. It will not only take some doing but probably as suggested by our beloved editor of The Ansgar Lutheran "some praying."

All we ask is that our dear people think about the blessings that have been ours through these many years. Through Christian education we are providing for the generations that will come after us. May God lead us to do His will.

Church News from here and there

SOCCER COACH TO PASTOR SCOT'S CAREER IN ICELAND

A Scotsman who went to Iceland as a soccer coach and remained there as a pastor of the State Lutheran Church arrived at Washington, D. C., in mid-March to conduct a preaching mission at Andrews Air Force Base.

The first outsider to be ordained by the Icelandic Lutheran Church in the last 500 years, the Rev. Robert Jack is visiting the U. S. for three months under joint auspices of the State Department and the National Lutheran Council.

In Iceland he is the Protestant representative for the chaplaincy services at the U. S. Air Force base at Keflavik and for radar outposts. Acquaintances made in this capacity with chaplains stationed in the North Atlantic led to the invitation to be "guest missionary" at Andrews during its annual evangelism week.

Pastor at Vatnsnes in the north of Iceland, Mr. Jack spent two and one-half days traveling 150 miles by skis, jeep, truck, plane and even walking from his home to the nearest airport where he could board a trans-Atlantic flight to the United States.

Mr. Jack is the author of "Arctic Living," a book depicting the day-by-day life of his seven-year ministry on the Island of Grimsey, which is 45 miles off the northern coast of Iceland and is within the Arctic circle.

"Iceland," he said, "is not yet international in thought, word, and deed; however, we have given cod liver oil through the Lutheran World Federation to other areas of the world where it is so badly needed."

Mr. Jack disclosed that he is both a pastor and a farmer, in addition to which he also gives religious instruction in the public school, is the athletic commissioner for his district, and is also an assistant sheriff.

NLC ELECTS NEW CHAIRMEN OF PR, WELFARE DIVISIONS

Dr. George S. Schultz of Columbus, O., was elected chairman of the Division of Public Relations of the National Lutheran Council at the semi-annual meeting of its supervisory committee at New York. He is director of stewardship and finance for the American Lutheran Church.

Dr. Schultz succeeds Dr. O. H. Hove of Minneapolis, secretary and public relations director of the Evangelical Lutheran Church, who had served the three-year maximum permitted under the NLC's constitution.

Other officers named by the PR division committee were Dr. Henry Endress of New York, stewardship

director of the United Lutheran Church in America, as vice chairman, and Robert E. A. Lee of New York, executive secretary of Lutheran Church Productions, Inc., as secretary.

PRELATE WARNS OF 'PERILS' TO CATHOLICISM IN AFRICA

Laurenco Marques, Mozambique—Teodosio Cardinal de Gouveia, Archbishop of Lourenco Marques, in a pastoral letter, said Islam and Protestantism are serious "perils" to Roman Catholicism in Africa.

He called Islam "a treacherous, dangerous enemy which has accompanied us from birth with the intention of restoring the ancient Ottoman empire."

The cardinal said that meanwhile "the Protestant and Calvinist heresy crosses our path."

"Today," he declared, "we witness a veritable attack in Mozambique by Protestant sects of all colors."

Cardinal de Gouveia said that in Lourenco Marques alone there are 23 Protestant centers, with 66 missions south of the Save River.

"This is truly an invasion," he commented.

The cardinal expressed surprise that

any Portuguese "should not be asked to embrace Protestantism," as he said, works for the "disintegration of the national soul."

He advocated a stand against Protestantism based, not on violence, on "prayer, right living and apostolic zeal."

EVANGELIST REPORTS RELIGIOUS PERSECUTION FAILS IN U.S.

Dr. Hyman J. Appelman, an evangelist who recently returned a three-week visit to Russia, said Boston the Soviets have relaxed active persecution of religion because "the people just kept on being religious."

He said the major problems for churches in the U.S.S.R. today are shortage of ministers, inability to print religious literature and lack of facilities.

Dr. Appelman, who was born in Russia, addressed the 29th annual meeting of the New England Federation of Evangelicals, which closed more than 600 churches in six states. The meeting also served to inaugurate Dr. Appelman's four-month New England Evangelical Crusade in major areas.

The evangelist said the low percentage of men and young people (Continued on Page 13)

The Wrestler

By S. T. Eward

TO PLEDGE IS PRACTICAL

"Join the Tax Club."

A poster bearing these words appeared in the "drive-in" window of a bank. When the banker was queried about it he explained what was back of it. Said he, "it is something like the 'Christmas Club,' a device to help people save a part of their income regularly so that they may have enough to pay their taxes when the zero hour arrives."

"Christmas Clubs" and "Tax Clubs" exist because they are necessary. They are necessary because many people will spend all the money they get each month or each week unless they have some organized plan to save. These clubs help people plan this saving. The savers put aside an agreed-upon amount from each check. This they would not do unless they made specific plans for it—pledged themselves to do it. When they do pledge themselves to do it, they find they are able to do it. What they cannot do without pledging, they are able to do when they pledge themselves to it. It's a practical device to help themselves do what they want to do. They find that it is practical to pledge themselves in order to accomplish what they know that they should do, but without pledging they would not do.

This is a not-too-subtle way of pointing to the punch line: "It is practical to pledge to the budget of your church!" To pledge is the practical way of doing for your church, your sense of responsibility and response to Christ's Grace dictate. It is the practical device by which the wrestler enables himself to do for his church what he could not do without pledging.

The wrestler who has surrendered to his sinful nature may think, foolish to plan in this way to save more, when without pledging I keep more for myself." What the wrestler may overlook, however, is that he is not satisfied with what he is doing. He is looking for and excuses for not doing more. He is busy trying to find alibis for his so little for his Lord. When he faces this reality he will welcome help that he may do as much as possible for his church. The answer is to pledge himself to give a stipulated amount each week. In just the same manner as he is able to save money for taxes by pledging he will be able to save for his church. If his plan is to give as little as possible to his church he had better do some serious re-evaluating of his church membership, and some serious thinking about his religious life.

the Washington Observer

By Gerhard Lenski

MORE NEEDED THAN NEW LAWS

is generally recognized that here passing of new laws settles if any, divisive issues and controversies. These are only finally ended when the participants suffer a change of heart and become reconciled to one another. While this is true, laws are still necessary to control where aroused feeling might lead to violence and where the common good is endangered. Such a situation, quite apparently, has existed for some time in the Kohler case.

At this stage of developments it is reasonable to expect that, under the recommendation of the Senate committee now investigating this case, some new legislation will be coming. The following measures are likely to receive attention as possible enactment into law—restriction on all pressure methods such as mass picketing, intimidation of workers, the importing of strike organizers and strike leaders, the use of union funds for illegal purposes, the employment of individuals with criminal or Communist records in the making or breaking of strikes.

What is more needed than any such legislation is that of a deepened sense of Christian feeling in all engaged in the great labor movement in our land. Big industry needs a Christian heart, a Christian heart of sympathy, understanding and fairness. The Walter Reuthers of our time and those whom they serve need this Christian heart with all its patience, strength and good will. Can it supply this greater need? The present tense situation is a call to all the Christians of our nation to provide this thing most needed which even the Government, with all its power, cannot supply.

SENATOR FROM MASSACHUSETTS

Senator John Kennedy of Massachusetts is much in the public eye these days. Member of a rich family, skilled in public affairs, youthfully attractive, acclaimed as an author, an expert in political history and as an orator, he is regarded by many as an excellent choice for the Democratic party's nominee for the Presidency.

Does the fact that the Senator is an ardent Roman Catholic militate against such a possibility? From some indications it would seem that the Senator himself does not think so. In his fascinating book, "Profiles of Courage," one of the political heroes he praises highly is a mid-Western Senator who, contrary to the sentiments of his home constituency, once dared to espouse the cause of Al Smith when the latter, as a Catholic, ran for the Presidency. More than this, the Senator has not been adverse to having his picture featured in the local press showing him presenting the local Roman Catholic Bishop with a generous check given for charitable purposes.

A review of the Senator's public utterances will reveal little if anything that might appear un-American or dangerous to the Protestant conception of religious freedom. However this may be, his speeches, votes and associations will probably be more closely observed than ever now as another election year draws near. Our Protestant people especially are bound to be both interested and deeply concerned.

AVOIDING ANOTHER DEPRESSION

Worry deepens in Washington as the present recession continues to move depression-ward. The two commonest plans proposed for meeting the difficulty are not making

any real headway. To try to stimulate lagging business by cutting taxes looks good to some, but to others it means only an increased national debt, more inflation and finally taxes larger than ever. A great public works program is also talked about, but here again the analyst points out that we will only be postponing pay-day which will ask all the more of us when it finally arrives.

One thing needs to be understood by all involved in the present dilemma—we are not going to escape the consequences of bad economic habits, spiraled spending, over-borrowing, thriftlessness and waste by invoking clever schemes and devices. The economic world is governed by stern laws not to be evaded. When these laws are broken the only way to escape the penalty is for us to repent of our disobedience, repair the damage done and then proceed to honor and obey these laws.

The Administration in Washington means well with us, but the time has come for our leaders to stop coddling us and to start giving us some plain preaching. Economic sinners need to be castigated and called to repentance. As a nation we need to be called upon to work, produce, save and to spend less than we earn. Prosperity, like salvation, is a gift of grace, but this grace must not be cheapened or treated as something the sinner deserves or has a right to expect.

CONCERNING CAPITAL PUNISHMENT

The Federal Bureau of Prisons recently made its annual report. One figure catches the eye—67—the number of prisoners executed in the twelve months period involved. These executions were carried out in the 22 of the 44 jurisdictions in which the death penalty may be legally imposed. Of these jurisdictions four States—Georgia, California, Louisiana, Texas—accounted for more than half.

A total of 151 condemned awaited execution as the year ended, five more than at the same time last year. Despite this increase, capital

(Continued on Page 15)

On a Winding, Scenic Road

AN ADVENTURE IN FAITH

St. Andrew Lutheran Church, Whittier, California

By Jean Kaldahl

Our newest Mission church, St. Andrew Lutheran Church, 11345 Miller Road, Whittier California, is now one year old. It was formally organized March 3, 1957, with 268 members. Work was begun on the field September, 1956. The first service was held November 11, 1956, in a banquet room of a local Country Club, which served as their place of worship for 7 months. Rev. Verner N. Carlsen is the pastor.

One of the highways approaching Whittier, California is as winding and twisting as any mountain road. Often the unsuspecting traveler sees the sign "Whittier" and turns off Highway 66 onto this Turnbull Canyon adventure—and if he can take his eyes from the road is rewarded with a view of rolling hills in variegated shades of green and brown (depending upon the irrigation areas); lush trees loaded with oranges—spaced neatly in rows; and long, low houses peeking out from their well-landscaped ledges. These are beauties which only God can create, but which shows the effort and planning of men who had a vision of what a dried-up canyon could be.

It was on this road Pastor Verner N. Carlsen and his family found themselves as they traveled in faith to their new home and the new mission field in East Whittier, in September, 1956. They did not know what lay ahead at each turn, but they could only marvel at the view each time.

So it has been for the mission—now St. Andrew Lutheran Church, Whittier, California.

First Birthday

On its first birthday, March 3, 1958, it had a baptized membership of 608 souls, 336 of whom are confirmed, all from 172 family units. The Sunday School has an enrollment of 361.



The Entrance of the Chapel-Parish Hall



The First Unit of St. Andrew Lutheran, a Chapel-Parish Hall and Educational Wing.



Sunday Morning Worship at St. Andrew

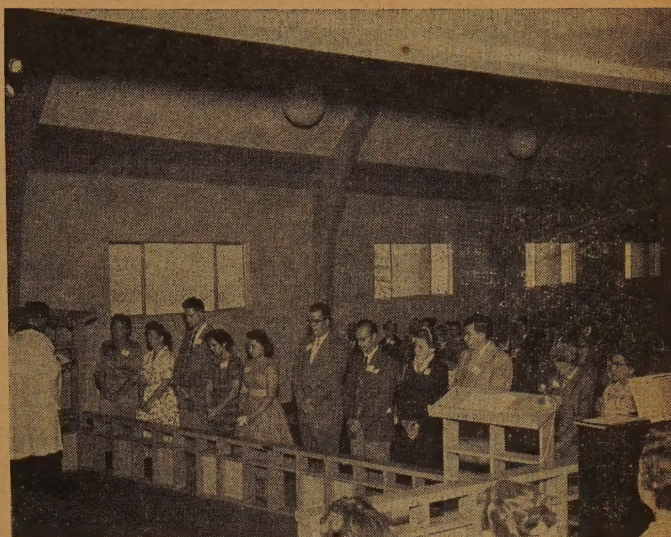
its first year, the first unit of the church plant—a parish hall, seating 300, and education wing—was and dedicated; two church services each Sunday become necessary; 121 youngsters were taught in Vacation Bible School in 1957; 10 young people were and 47 more were enrolled in new catechetical; a \$30,320.00 budget (based on Every-Member Visitation and member-planned stewardship goals) was adopted annual meeting; laymen and women were activated the total life of the church through a Council-Complan.

Mr. Richard Andersen, Middler, Trinity Seminary, will in July of this year to serve his year's internship at St. Andrew.

the road ahead, will be construction of a new building. More youth and adult groups organizing. Multiple day School sessions are fast becoming a necessity.

From the first turn, the obstacles like the finding of funds, to worship, leadership, congregation—seemed transformed into beauty for all concerned. People in our Synod moved to add to the scene with their prayers and Local color was added by the people's glad response newspaper articles, signs, surveys, personal invitations those who already had found Christ and His church on the Road.

Here they found peace and strength from the Word and sacraments. Here they sensed the friendly, dedicated of the people and joined their prayers and efforts the unfolding vista. Here mindful of the many blessings God are sojourners with Christ on an adventure of



Adult Confirmation



Family Fellowship Night at St. Andrew

What If There Were No Easter?

By Edward A. Hansen

When another Easter rolls around, the customary preparations are made for the great day. For many people, this means getting their new spring outfit of clothing assembled. Families are rehearsing their Easter meals. Churches are getting ready for the annual overflow crowd—many of whom will not be seen again until next Christmas—and not then, if the weather should be too bad.

A very practical question occurs: What if there were no Easter? What difference would it make? Would

our lives be any different if Christ had not risen from the dead?

Looking through my Bible, I find that this same question has occurred to the Apostle Paul. What if Christ had not been raised from the dead? He maintains that things would be different if we had no Easter. He said that some profoundly serious consequences hinge upon that IF. He mentions at least four of them in his first letter to the Corinthians, chapter 15.

Preaching Would Be In Vain

1. Our preaching would be in vain. v. 14 "If Christ has not been raised,

then our preaching is in vain." He says that if there is no Easter, then the preachers are misrepresenting God. (v. 15) That's a rather disconcerting thought: that all of the preachers in our congregations are trying to peddle a product that isn't genuine. What if the clergymen of all the ages since Christ, the famous ones in big city pulpits, as well as the little-known men of God in obscure country churches, were all mistaken, and the messages they had been handing out were really misrepresenting the God of heaven and earth!

Certainly, preachers may make mistakes—like anyone else. They sometimes disagree too, about other, less important parts of the Christian message delivered from Christian pulpits: Christ was raised on the third day according to the Scriptures. That so

many could be so wrong about something so basic is inconceivable.

Our Faith Would Be Futile

2. Our faith would be futile. If there were no Easter, no resurrection of Christ, what else would be true? Paul says, "If Christ has not been raised, **your faith is futile.**" (v. 17)

None of us wants to be associated with a project that is futile. You know what the word futile means. We have the expression: "as futile as trying to get blood out of a turnip." It is futile to try to get your car started when there is no gas in the tank. There is no use to keep on turning the starter key.

There is nothing sadder than believing something that isn't so. If you have children, you know how disappointing it can be if you tell them that you will take them to the circus, and then something turns up so that you can't go. Something they have looked forward to, set their hearts upon, trusted in, and believed was going to happen, just isn't so.

If Christ did not rise, then a lot of Christians have been fooled. A lot of people through the centuries that have trusted in Christ, that have found new meaning in life through faith in Him, have lived in vain, have worked in vain, have believed in vain.

How can it be that all these who have accepted the Bible and taken Christ at His Word should be so mistaken?

We Would Still Be In Our Sins

3. We would still be in our sins. If there were no Easter, the Bible says, "you are still in your sins." (v. 17) Millions of people, who have struggled to overcome the wrong and the selfishness and the sin that is to be found in the best of men, and have found that they could not overcome sin by their own strength, have come to depend on Christ's power to forgive sins, and to cleanse the heart from unrighteousness. They have trusted that their sins were atoned for by the death and resurrection of Christ. But if Christ is not risen, if there is no Easter, then they are still in their sins. You and I are still in our sins. Then we are just fooling ourselves when we believe that we can be freed from our sins and be at peace with God and our neighbor through Christ. How terrible, if there were no hope of licking the problem of sin in this world!

(Continued on Page 9)

Good Sermon, "Reverer"!

Editor, The Ansgar Lutheran

Sir:

Pastor: "Good morning, John."

John: "Good sermon, Reverer."

Pastor: "Thank you, John."

What's wrong with this conversation? Nothing. It may make "Reverer" feel good, or it may just make him shrug his shoulders, depending on what kind of a fellow John is. The point is, of course, that John might have meant one of several things when he said: "Good sermon, Reverer."

John might mean that he was spiritually helped. This would be good. Secondly, John might also mean that this particular sermon was good because it made **John** feel more virtuous—in that John did not feel convicted by the law part of the sermon and thus felt good, less guilty. This would be bad for John. **Thirdly**, John might mean that the content of the sermon, the style, the number of illustrations used, its scope, etc. pleased him. This would be good if John got a spiritual message from it, but bad if John were merely thereby implying to "Reverer" that "Reverer" had for once risen or descended to John's level—and that John was sitting in judgment on "Reverer's" preaching.

It is really this last possibility which leads me to write you, Sir.

There is something in me which rebels against the phrase: **Good sermon.** It is almost the same as saying to an actor: **Good performance!** For while some worshippers assuredly mean "I was spiritually edified," when using the expression, "Good sermon," I fear that far too many church members mean something else. Many think of themselves as qualified judges of what is and what is not good preaching. God's purpose in having people in church to hear sermons is **not** to have them sit as music critics before a concert pianist, whom the critics can make or break with their opinions of his performances. People are not in church to evaluate either the preacher or each other. Worshippers, including the pastor, are in church to be judged by God, evaluated by God, forgiven by God, and edified by God.

Neither pastor nor layman has the spiritual right to appear in church as a plaintiff before God or Man. In God's house we are all defendants, not plaintiffs. **We** are to be evaluated, **not** the preaching. The preaching is to evaluate us, and we are to accept it in humility.

The only plaintive demands that the man in the pew has the right to make are that the preacher prepare himself well, and preach the Law and the Gospel clearly and sincerely. A sermon which presents the Law and the Gospel of Christ clearly and sincerely from a pastor who works diligently on his sermons, cannot be evaluated by Man at all. Man, including the preacher, is simply to hear and believe. He is to think and pray about the message itself and examine himself in its light.

John is not to judge the sermon, but the sermon is to judge both John and the "Reverer." The true evangelical sermon, whether preached by a Luther or an ordinary "Reverer" is the Word of God in the light of which all men and their deeds are judged or forgiven, damned or saved.

Yours,

Scrip Sundry

WHAT IF THERE WERE NO EASTER?

(Continued from Page 8)

Then Death Ends It All

Most frightening of all, if Christ is not raised, and if death has no meaning, is the foreboding fact: death ends all. I talked to a man once who said that was the way he looked at it: when you die, you are finished. There is nothing more. Death is the end. —This poor man isn't very happy. And no man can have a really happy satisfying life, if he thinks it is all ended when death draws down the final curtain. What if there is no life beyond, what if we shall not see again those whom we have loved and lost awhile? What if there were no Easter—no resurrection?

Dr. Parker, minister at City Temple in London during the days some years ago when science was thought to be in conflict with Christianity, entered his pulpit one Sunday morning and said, "They are saying that the Bible is an outmoded book. Science has now taken its place. Therefore we can now lay the Bible aside." And he laid the Bible aside. Then he went on: "I have a letter here, from a widow who lives just down the street. (He took the letter out from under his robe.) She has just lost her only son in the war—the son who was the joy and comfort of her old age. And now she is asking if she will ever see him again. I should like to ask Science: will she see him again?" Then he waited a moment. Then he said, "I beg your pardon, but this is urgent. I have to go down there to see her, and she is waiting for the answer. Will she see her son again?" And there was another pause.

Well, the question is simple enough, and it is the only thing in the world she wants to know now—will she ever see her son again?" Then there was a longer pause while he waited. Then he broke out, "What! Has Science nothing to say? Doesn't it know the answer? Then we had better lay the Bible out again." And he took up his Bible and opened it to his bosom. Then he opened it up and read, "Thy way, thy son liveth." And another place: "I am the resurrection and the life; he that believes in me, though he die, yet shall he live."

And Paul says, "But in fact Christ has been raised from the dead." (v. 20)

That's why there has to be an Easter!

MY RISEN LORD

My risen Lord, I feel Thy strong protection;

I see Thee stand among the graves today;

"I am the Way, the Life, the Resurrection,"

I hear Thee say.

And all the burdens I have carried sadly

Grow light as blossoms on an April day;

My cross becomes a staff, I journey gladly

This Easter day.

—Author Unknown



THE WEEK AT DANA

your midcontinent college

With the news of Dana's victory at Chicago Friday (see page one) came a display of student-faculty spirit that once again showed how Danians feel about their school. President Madsen phoned the news to the campus shortly after 1 p.m. By 1:45, students were parading through Blair in an exhibition of enthusiastic love. "Hail Dana" echoed through the community reverberating from building to building.

Dr. Madsen arrived at the Burlington station in Omaha at 11:45 Friday night. As he stepped from the train he was greeted by cheerleaders, faculty members and the press. His surprise at the welcome was apparent. He said he hadn't expected anyone to meet him except Mrs. Madsen. Then the small group took the escalator to the main concourse of the station. As the escalator reached the end of its run, over 100 Danians, complete with band and "Welcome" signs, broke into song. The Dana Pep Song and "Hail Dana" echoed through the station concourse like thunder through a one-room shanty. A still larger crowd gathered to watch the enthusiastic students.

A travelling man at the edge of the crowd commented that he hadn't seen such a demonstration since V-J Day.

A Dana student, teetering under the weight of a welcome sign three times his size, summed the whole thing up by saying, "I'm glad North Central Accreditation is here, but even this couldn't make me prouder of my school than I already am . . . and have been since I first came to the campus."



THE LUTHER LEAGUE

John W. Nielsen, Editor

LINES From OUR YOUTH DIRECTOR

WHAT IF?

By George J. Robertson

WHAT IF your telephone should ring, and when you answered, you heard a voice saying: "This is God calling. I called to tell you I have work for you to do."

What would you say?

Yes, I know, you would be so surprised you wouldn't be able to answer at first, but when you got over the shock, you probably would say: "Yes, Lord, what is the work you have for me?"

Depending on who you are, God might say to you: "I would like to have you work for me in Japan as a teacher, a missionary, or in Africa as a medical missionary or teacher. Or he might call you to serve in the United States or Canada as a parish worker, a church office secretary, an educational director, a teacher in a Christian college, a Lutheran Welfare case worker, a youth director, a pastor, a chaplain, a deaconess, an editor of a church paper, or manager of a Christian institution."

WHAT IF you should say to God: "I, I appreciate that you selected me for this occupation, but I have heard that my country needs scientists and engineers and public school teachers very badly, and I thought I would like to go into one of those professions. I'm really interested in science and teaching, and I think I could qualify for that kind of work. I don't know much about the work you want me to do."

Suppose God should answer: "I know your country's need for scientists, engineers and teachers, but my church has a mission to fulfill which is even more important because the eternal destiny of millions of souls is at stake. Besides, the gifts I gave you which fit you to become a good scientist, engineer or teacher are the very ones which I am calling you to use in my Kingdom."

WHAT IF you should reply: "I agree, Lord, but my pastor once said that the person who washes dishes

or milks cows and does it to the glory of God, is doing just as important a service as the preacher or seminary professor."

Suppose the Lord should answer: "That is true, I need Christian home makers and dairymen, but I also need workers who will spend their lives bringing my Gospel News of salvation to millions who have not heard, showing my love to the poor, the sick, and the refugee."

"You know about Peter. He planned to be a successful fisherman, but I called him to be a 'Fisher of men.' You have also heard about Saul of Tarsus. He was a good tent maker and Hebrew scholar, but he heard my call and became the great missionary and writer of the early Christian church. These men changed their plans because I called them. Will you do the same?"

WHAT IF you went on: "Yes, Lord, if you want I'm willing to change my plans and serve you in this church vocation. But I don't feel that I am good enough. . . I guess holy enough . . . is what I mean."

Suppose God should say: "Do you remember what Paul wrote to the Corinthians? He wrote: 'For I am the least of the apostles, unfit to be called an apostle because I persecuted the church of God. But by the grace of God I am what I am . . .'

"If you are willing to serve in this vocation, I will give you the holiness and the strength you need. I will be with you always as I promised to be with my Disciples."

WHAT IF you said. "All right, Lord, thanks for this promise, I know I can't do this work in my own strength, but if you will be with me, I will go."

When you hung up the receiver, you would probably exclaim, "Whew! that was God calling! Imagine! He said he wants me to serve him in a church vocation. Me . . . a church worker! It doesn't seem real! What do I do now?"

Your mother and father would probably be as excited as you would be. They might breathe a prayer of thanksgiving to God, and suggest that you talk to your Pastor about it. Your Pastor would be able to tell you where to get information on how and where to prepare yourself for this church vocation.

WHAT IF God led me to write this article to tell you the place of a telephone call?

More About Youth Sunday

Harry Adams and Sharon Freed spoke on "The Spirit: Intercessor" and "The Spirit: My Counsellor" respectively at the Youth Sunday observances at Bowls, North Dakota. The same topics were used at neighboring Flaxton where Paul Hines and Ardelle Wright spoke. The Flaxton leaguers also delivered their meditations at Northgate.

Brief meditations at Milltown, Wisconsin, were delivered by David Ritchey on "The Work of the Holy Spirit," by Mary Nelson on "The Holy Spirit: My Counsellor," and by Judy Langkos on "Filled with the Spirit." Pastor Elmer Anderson, who formerly served the Milltown parish, brought the main message of the evening.

At Northwest Trinity in Detroit, Michigan, John Bott spoke on "The Importance of My Faith," and Ruth Mueller spoke on "Filled with the Spirit."

Dianna Griffis, Carol Wallace, and John Wyatt delivered sermonettes at Luck, Wisconsin with Luther League President, Geneva Hansen, briefly describing their League goals and projects.

At Northfield, Minnesota, John Knudsen spoke on "The Triumphant Work of the Spirit," and Dwayne Nelson used the Youth Sunday theme: "Filled with the Spirit." Following the worship service, the families and members of the senior department of the Sunday School, which includes the Luther Leaguers, gathered for a fellowship dinner. Speaking at this dinner was Mr. Nelson of Dana College.

CHRIST IS RISEN . . .

Come, See; Go, Tell

"Beneath the cross of Jesus I fain would take my stand," we sing in the well known Lenten hymn. It is good to stand beneath the cross—to stand there unafraid—we are overwhelmed by our sin and overpowered by His love. But to remain at Calvary and never to make an Easter journey of faith into the garden with its open tomb is to miss the victory and the joyful assurance that the death of Jesus was not in vain.

"Christ is risen!" This is the victorious message of Easter. This is the transforming note of the Christian faith. This was that which gave courage and confidence to Peter and John, and brought peace to the Magdalene. It is into this experience that we are invited, to share and to see.

But we cannot stay in the garden. We are sent out into the world. We must go and tell the tremendous news that He who was crucified is risen, that death is swallowed up in victory, that whoever believes in Him will have life eternal! We must not only tell; we must live the new victorious life in Christ Jesus, our Lord.

YOUTH OFFICE BULLETIN BOARD

CONGRATULATIONS

Congratulations to Dana College upon attaining complete accreditation as announced officially March 28th!

To all who have had a part in bringing Dana College to the point of full accreditation we express our thanks and joy.

To the Youth of our U.E.L.C. we say:

Your college, Dana College, is now a fully accredited four-year college. Consider Dana when you make your plans for higher education. Visit Dana as a League, or whenever you are in the vicinity of Blair, Nebr. You will find a warm welcome on the campus.

"O Hail, Fair Dana, Hail to Thee!"

Invitation to Milltown

The Luther League of Milltown Lutheran Church extends a cordial invitation to all Luther Leaguers of the Minnesota District to be present for the Annual Convention in Milltown, Wisconsin, April 11-13.

Dale McKenzie, President

Milltown Luther League

Underwood Makes "One"

"Hats off to Underwood!"

The Luther League of this congregation of 177 baptized members is featured in the April issue of "One" magazine. The article is introduced with the statement: "Youth are excited about stewardship of their money and their lives in rural Underwood League (UEL) of southwest Iowa." It goes on to describe the functioning of the YES program and the other activities of this active league.

With the rest of the Synodical Luther League, we say, "Congratulations! We're proud of you, Underwood." —J.W.N.

BY THE FIRESIDE

A PRAYER FOR THE MAN IN A HURRY

Slow me down, Lord! Ease the pounding of my heart by the quieting of my mind. Steady my hurried pace with a vision of the eternal reach of time.

Give me, amidst the confusion of my day, the calmness of the everlasting hills. Break the tensions of my nerves and muscles with the soothing music of the singing streams that live in my memory. Help me to know the magical, restoring power of sleep.

Teach me the art of taking minute vacations—of slowing down to look at a flower, to chat with a friend, to pat a dog, to read a few lines from a good book. Remind me each day of the fable of the hare and the tortoise that I may know that the race is not always to the swift; that there is more to life than increasing its speed.

Let me look upward into the branches of the towering oak and know that it grew great and strong because it grew slowly and well. Slow me down, Lord, and inspire me to send my roots deep into the soil of life's enduring values that I may grow toward the stars of my greater destiny. In Jesus' Name.
Amen.

—Anonymous

NO FAVORITES

The story is told of a French prime minister who was about to have an operation. He said to the surgeon, "You will, of course, treat me more carefully than you do the poor, miserable wretches in the hospital." The surgeon replied, "Sir, every one of those poor, miserable wretches, as Your Eminence is pleased to call them, is a prime minister in my eyes."

This is the story of divine love. None of God's children is outside the sweep of infinite care. Our heavenly Father has no favorites. The most needy and the most unworthy may turn to Him in the full expectation of His response.

"Have we trials and temptations?

Is there trouble anywhere?

We should never be discouraged,

Take it to the Lord in prayer."

FAITH AND WORKS

If faith produce no works, I see
That faith is not a living tree:
Thus faith and works together grow;
No separate life they e'er can know;
They're soul and body, hand and
heart—
What God hath joined, let no man
part.

—Hannah Moore from

"Leaves of Gold"

THE CAREFREE LIFE

By Harold Franklin Damon

"Free from worry," can it be
Christ has promised this to me?
Has he said that all my care
He will always for me bear?
Has he said that he'll supply
All I need until I die?
That in death he'll be my friend
And give me life without an end?

He has said it—I'll believe,
For he never could deceive:
He would have my mind at rest
While I see him meet each test:
He would have me calmly wait
In a carefree, happy state:
What a life for me to know
While I walk on earth below.

LET'S GO FISHING

By Arthur D. Zahniser

Spending several days in the serenity of the North Woods of Wisconsin, away from the clash and clatter of the city, surrounded with sighing pines and silver birches, drifting dreamily with the current or rocking gently on the softly heaving bosom of the restful lake, with little disturbance but the dull disappointment of the "unsatisfied desire" to catch that "muskie" or "wall-eye" or "northern," is conducive to rest, and—thought.

The Master said to His followers, "I'll make you real fishermen—you will catch men." But there are several requirements.

You must:

1. Go where the fish are—"into . . . the world."

2. Use the right bait—the Good News of the gospel.

3. Follow the right Guide—the Spirit of Christ.

4. Use the right technique—the love of the Lord Jesus.

IN HIS STEPS

"The road is too rough, dear Lord,
I cried,
"There are stones that hurt me;
And He said, "Dear child, I understand,
I walked it long ago."

"But there is a cool, green path,
said,
"Let me walk there for a time."
"No child," He gently answered:
"The green road does not climb."

"But I wish that there were friends
with me,
Who would make my way their own
"Ah, yes," He said, "Gethsemane,
Was hard to bear alone."

And so I climbed the stony path
Content at last to know,
That where my Master had not gone
I would not have to go.

And strangely then I found
friends;
The burden grew less sore,
As I remembered long ago,
He went that way before.

—Author Unknown

A recruit was asked if he had ever been troubled with athlete's foot. He replied, "Yes, once, when a halfback caught me kissing his best girl."

A woman asked the bank clerk for a check book. "I lost the one you gave me yesterday," she said. "It doesn't matter though; I took care to save all the checks as soon as I got them—naturally, it won't be of any use to anybody else."

In a small hotel in Ontario, so a traveler relates, there is a yellow sign tacked to the dingy wall behind the desk by which the proprietor proclaims his fixed inbred skepticism of all humanity. The sign reads:

"No checks cashed! Not even good ones!"

CHURCH NEWS

(Continued from Page 4)

ding church services in White Russia was "tragic," but, he added, the percentage was higher in the Ukraine. He said wherever he went in Russia, he fought "the slavery of propaganda, changeable jobs, controlled thought, and a strictly supervised press, radio and TV."

BINGO WINS IN 61 OF 62 TOWN VOTES

Albany, N. Y.—All but one of 62 communities in the state voting in a referendum approved bingo within village limits.

The game was prohibited by a vote of 80 to 70 in one village, Brownville, Jefferson County. In other areas the game was favored by votes of 10 to 1 or 5 to 1. In most elections, however, only a minority of voters cast lots.

A constitutional amendment passed in fall legalized bingo for religious, charitable, civic, fraternal and other

non-profit organizations. The game cannot be played until a community has approved it in a local referendum. Voting started earlier this year in four communities that approved the game. But most of the cities will hold their referenda in statewide elections next fall.

Meanwhile the first legalized bingo game was played at the Loyal Order of Moose Lodge in Saranac Lake.

BOOK REVIEW

Preface to Pastoral Theology

By Seward Hiltner, Abingdon Press, 240 pages, \$4.00.

The first five chapters deal with the theme theoretically. The author discusses the task, the person, the history, the perspectives, and the cases. The last and greater part of the book discuss the healing, sustaining and guiding work based on a dialogue of Pastor Ichabod S. Spencer, a Presbyterian minister of Brooklyn, who about 100 years ago kept an account of his conversations with people who sought his counsel. Thus we may study our methods of dealing with people and also get new insights into the problem of counselling.

GUYER AND HANSEN

LOANS

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Chapters 1-5

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Luther's last work; our richest source of information on his personal and theological development. \$5.00

VOLUME 40

CHURCH AND MINISTRY II

Edited by Conrad Bergendoff

Luther states that the freedom of the gospel must remain at the heart of the church's life and ministry. \$5.00

5 other volumes now available:

Vol. 12 Selected Psalms I . . . \$5.00.

Vol. 21 Sermon on the Mount and the Magnificat . . . \$4.50.

Vol. 13 Selected Psalms II . . . \$5.00.

Vol. 31 Career of the Reformer I . . . \$5.00.

Vol. 22 Luther on St. John . . . \$6.00.



- **A NEW BUILDING.** The planning and bringing to completion in 1957 of our enlarged and modernized Home Office building has been an exciting project.
- **INCREASE IN BUSINESS.** A 32.7% increase in issued life insurance over the preceding year is encouraging evidence of the esteem in which our product and our service is held by policyowners in 22 states.
- **INSURANCE IN FORCE.** Lutherans now own over \$435,-000,000 of Lutheran Mutual life insurance. By the end of 1958, we will be near the half billion mark.
- **ASSETS.** Our assets now amount to \$89,963,601, an increase of over \$8,000,000 in the last twelve months.
- **INCOME.** Total for 1957 was \$15,383,496, up from \$13,-868,953 in 1956.
- **SURPLUS FUNDS.** An important part in the stability of any life insurance company is surplus. Our unassigned surplus is now \$6,983,355.

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*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 **Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year
	TOTAL	Synodical*	Extra-Synodical**
BUDGET (Synodical 1957-58, LWA 1958)	\$79216.04		
Previously acknowledged—March 22, 1958	268810.58	245330.30	21041.99
Aurora, Colo., Altura Luth. Church	45.82		Sa. 45.82
Coulter, Ia., Nazareth Luth. Church, from friends, in memory of Gahart C. Sorensen	20.00		(F) 20.00
Council Bluffs, Ia., Mrs. Martin Hedegard, in loving memory of Mrs. Hilma Nelson and Mrs. N. J. J. Nelson, Neola, Ia., for Home Mission	3.00	3.00	
Elk Horn, Ia., Elk Horn Luth. Church, from Mr. and Mrs. Milo Andersen, \$10.00; from relatives and friends, in memory of Mrs. Mathilda Hansen, \$10.50	20.50		(F) 20.50
Rolfe, Ia., Anonymous, credit St. Paul's Luth. Church	10.00	10.00	
Royal, Ia., Bethlehem Luth. Church	457.11	457.11	
Greenville, Mich., St. Paul's Ev. Luth. Church, from Pastor and Mrs. C. E. Jensen in memory of Mr. and Mrs. J. P. Jensen, \$25 each for School Fund and Home Mission	50.00	50.00	
Albert Lea, Minn., Trinity Luth. Church for: Children's Homes, from Good Cheer Circle \$60; General Fund \$1,000.00; L.W.A., in memory of Peter L. Hansen \$1; So. Amer. Mission \$4; Japan Mission, from Sunbeam Circle \$40; Santal Mission, in memory of Signe Goodman-son \$79.75; Sudan Mission, from Luther League \$50; Foreign, in memory of Peter Han- sen \$10	1244.75	1060.00	183.75
Minneapolis, Minn., Mr. and Mrs. Wm. J. Von Stocken, credit Immanuel Church, in memory of Miss Karen Hansen, Miami	5.00		
Morgan, Minn., Remitted by Rev. Wesley M. Anderson of Evan, Minn., for: Dana College, in memory of Mrs. Bertha Paulsen, of Evan, credit to St. Matthew Church of Evan	1.00	1.00	
From relatives and friends, in memory of Peter S. Nielsen of Morgan, credit to Bethany Church of Morgan, Minn., Foreign \$15; Home \$22; Dana College \$8; Pension Fund \$10; Children's Homes \$6	61.00	46.00	15.00
McCabe, Mont., From a member of Ebenezer Luth. Church, in memory of Edwin Salvevold	5.00	5.00	
Ruskin, Nebr., Bethany Luth. Church	743.25	743.25	
Eugene, Ore., Bethesda Luth. Church	800.00	800.00	
Beresford, S. Dak., Nazareth Luth. Church, offering when Helen Danielson was speaker	26.75		So. 26.75
Irene, S. Dak., Turkey Valley Luth. Church, offering at meeting when Helen Danielson was speaker	14.55		So. 14.55
Salt Lake City, Utah, Tabor Luth. Church	150.00	150.00	
Camp Douglas, Wis., St. Stephen's Luth. Church for: Synod. quota \$125, Children's Homes \$3.30, LWA \$15	143.30	128.30	
Oshkosh, Wis., Our Saviour's Eng. Luth. Church	108.97	108.97	
Castro Valley, Calif., Faith Luth. Church, from George Riek	10.00		
Sidney, Mont., Pella Luth. Church, from Pella Foreign Mission Society to Indian Miss., Oaks	17.49	17.49	
Flaxton, N. Dak., United Luth. Ladies Aid	11.25		(F) 11.25
Inglewood, Calif., Mrs. Mgt. Girtz, credit to Olivet Luth. Church	5.00		(J.) 5.00
McNabb, Ill., McNabb Luth. Church	100.00	100.00	
Atlantic, Ia., St. Paul's Luth. Church, for: Synodical quota \$680; in memory of Marinus Sorenson from Mrs. Sorenson and Jerry Ingrams for Foreign Mission \$20; from St. Paul's Missionary Society for Helen Danielson, So. America Mission \$48	748.00	680.00	68.00
Hamlin, Ia., Hamlin Luth. S. S. for: Oaks Mission \$1.90; Home Mission \$1.65; So. Amer. Mission \$2; Santal Mission \$1.35	6.90	3.55	3.35
Council Bluffs, Ia., Our Savior's Luth. Church, Synodical quota \$1,000; from Martha Circle for Foreign Mission \$25	1025.00	1000.00	25.00
Coulter, Ia., Nazareth Church Women	56.00		So. 56.00
Rolfe, Ia., St. Paul's Luth. Church Memorial Fund—in memory of Mr. Clarence Wiley for Children's Home \$15; in memory of Mr. Louis Thompson for Home Mission \$1; in memory of Mrs. Lillie Severson for Home Mission \$3; in memory of Mr. Louis Thompson for Foreign Mission \$3	22.00	19.00	3.00
Hutchinson, Minn., Main Street Luth. Church	817.31	817.31	
Northfield, Minn., St. Peter's Luth. Ladies Aid, in memory of Shelly Jo Hansen for Home Miss.	3.00	3.00	
Sleepy Eye, Minn., Trinity Luth. Church	2.00		(F) 2.00
Blair, Nebr., Mr. and Mrs. Robert Krogh for Indian Mission, Oaks	5.00	5.00	
Dannebrog, Nebr., From members of Dannebrog Luth. Church, in memory of Mr. Hans Knudsen, from Rev. and Mrs. Petersen, in memory of her father \$16.25; from Ladies Aid \$12 to be credited to Mission quota	28.25	28.25	
Ruskin, Nebr., Daughters of Bethany Luth. Church	100.00	100.00	
Kenmare, N. Dak., Trinity Foreign Mission Society, \$15 each for So. America, Japan, Santal and Sudan Missions	60.00		60.00
Milltown, Wis., Milltown Luth. Church, Christmas offering for Children's Homes	67.45		
Synodical quota	200.00	200.00	
Poy Sippi, Wis., First Luth. Church for Synodical quota	100.00	100.00	
From Sunday School	29.14		Sa. 29.14
Waupaca Wis., Trinity Luth. S. S. and Parish Education	214.44	20.07	(F) 194.37
Standard, Alta., Canada, From West Canada District Treasurer:			
Dorcas Society, Standard	50.00		(F) 50.00
St. Paul's Luth. S. S.	15.21		(F) 15.21
John Rasmussen	25.00		Ja. 25.00
TOTALS	276439.02	262054.05	21915.68

*Divided as follows:

Foreign Missions (where most needed)	\$ 6,047.95
South America Mission	4,445.16
Japan Mission	3,852.65
Santal Mission	2,144.20
Sudan Mission	5,061.65
Jewish Mission	239.07
China Mission	125.00
Total	\$21,915.68

TREASURERS AND ALL OTHERS, PLEASE NOTE! With only one month left to go, 66 percent of our budget has been raised. It means that if we are to reach our goal, we will have to raise 34 per cent of our budget within the next thirty days. Last year we raised only 67 per cent at this time so we are hopeful that the same liberal support will be shown by all congregations in this remaining month of our fiscal year.

My hearty thanks for your efforts in this regard.

Blair, Nebraska.

March 29, 1958.

P. V. Hansen, Treasurer

NEWS AND NOTES

(Continued from Page 2)

es to the proposed new central arch body and its constituent ods, with broad powers and duties gned to a board of theological ation.

second resolution declared that isters ordained in the new Church ill refrain from membership in et societies or be subject to dis- ine."

oth resolutions must be approved the merging bodies. These are the ted Lutheran Church in America, ustana Lutheran Church, Finnish ngelical Lutheran Church (Suomi od) and American Evangelical Lu- ran Church.

embers of the commission voted to call the new Church body the ted Evangelical Lutheran Church America. Earlier they had suggest- hat it be known as the Evangelical heran Church in America. The y denomination will have a mem- ship of about 3,000,000 church nbers.

he commission also renewed its a for "a more comprehensive or- ic union of all Lutheran bodies on continent." It agreed to invite other Lutheran communions in th America to a conference on ty which would take place after our four-way current union negotia- have been completed.

MERGER GROUPS RENEW PLEA FOR TOTAL LUTHERAN UNION

our Lutheran bodies negotiating rger into a single Church have re- ved their plea for "a more com- ensive organic union of all Lu- ran bodies on this continent."

ommitment to that goal was re- rmed by the Joint Commission on heran Unity, representing the U- d Lutheran Church in America, gustana Lutheran Church, Finnish ngelical Lutheran Church or Su- Synod and American Evangelical heran Church.

a resolution adopted at a two- meeting at Chicago, Ill., March 21, the JCLU invited "all our sister heran bodies who share this hope h us" to participate in a conference the subject.

he commission authorized its steer- committee, which includes the idents of the negotiating bodies to e the invitation "at a time that it ms appropriate."

While such a conference presumably d be called at any time, the U's resolution made it clear that wider Lutheran union was not g proposed until present ongo- negotiations have been consum- ed some years hence.

When forthcoming, the invitation, it is understood, will be issued to all 12 of the other Lutheran bodies in America, including the Lutheran Church—Missouri Synod and the three bodies now completing plans to establish "The American Lutheran Church," namely, the Evangelical, American and United Evangelical Lutheran Churches.

Complete text of the JCLU's resolution follows:

"As we, the members of the Joint Commission on Lutheran Unity, eagerly pursue negotiations for the merger of our four bodies into one church, and as we rejoice in the progress thus far, we earnestly desire to declare once again our commitment to the hope for a more comprehensive organic union of Lutheran bodies on this continent when the present ongoing merger negotiations have been consummated. We respectfully invite all our sister Lutheran bodies who share this fervent hope to meet with us and to that end now authorize our steering committee to issue such an invitation at a time that it deems appropriate."

At an earlier meeting, the commis- sion had indicated that it planned to recommend a "meeting of fellowship" between the 16 branches of American Lutheranism to discuss closer coopera- tion, as proposed by the Joint Union Committee of the ELC, ALC and UELC.

It was pointed out here, however, that the National Lutheran Council has initiated steps toward such a conference. The Council's executive com- mittee has been authorized to meet with representatives of the Missouri Synod and other non-NLC Lutheran bodies to explore the possibilities for closer cooperative activities.

In view of this fact, the JCLU felt that it should not complicate the situ- ation by making plans for a similar conference, but rather should reaf- firm its position in favor of efforts toward a single Lutheran Church in America.

PRAYER FOR A CHURCH COMMITTEE

O God, the source of all pure de- sires and holy affections, give us now quiet and devout hearts.

We rejoice in the communion of saints. We are grateful for the com- mon worship of our common God, and in our common desire to be of service in thy kingdom. We rejoice that the things that bind us together are greater far and stronger than the things that divide.

We bless thee for the privilege that

is ours in these days to give leadership to the work of our church.

We think of the men and women who look to us to guide them further in their discovery of the unsearchable riches of Christ. May they not look in vain!

Reveal to us the greatness of our task that we may never be tempted to slight our work. Strengthen our faith that we may never yield to dis- couragement.

Use our diversities of gifts for the building of thy kingdom. Grant to all of us, we beseech thee, grace to use the ministry we have received with simplicity, with diligence, with cheerfulness and steadfast good will.

Take away all that would hinder or mar our fellowship and spoil our concord. May we be united in one holy bond of love and service, and with one mind and heart glorify thy holy name. Through Jesus Christ our Lord, Amen.

—(Adapted from prayer at a nation- al staff committee meeting, in worship conducted by Dr. E. R. McLean.)

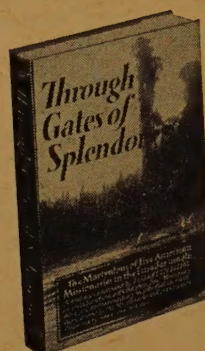
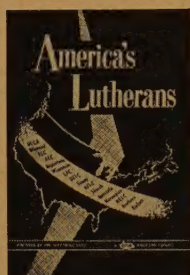
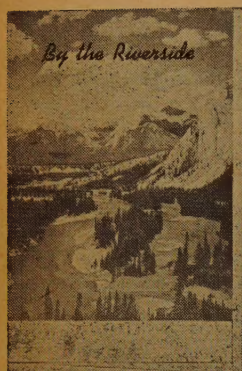
THE WASHINGTON OBSERVER

(Continued from Page 5)

punishment appears on the wane. Sentiment against it has been strong and continuing, especially in Cali- fornia and other states where the rate runs high. The recent parole of the Chicago murderer **Leopold** raises some serious questions. If this clearly guilty man—thanks to the good lawyer which only wealth can provide—now gets his freedom, how right is it to execute a poor Georgia negro who is certainly no more guilty but who happens to be unable to defend himself?

Our churches, with their own many problems, have not concerned themselves much about capital pun- ishment. Certainly the church's po- sition, if expressed, would favor something other than death as the extreme penalty. Also the church, if she did speak, would certainly favor a uniform national law rather than the varied ones now prevail- ing. The most significant contribu- tion of all for the church to make would be to create such righteous- ness in the land that the question of a death penalty need not be de- bated or discussed at all.

Recommended W.M.S. Reading Book List



THROUGH GATES OF SPLENDOR. By Elizabeth Elliot. The story of the five American missionary martyrs who sought to bring the gospel to the Auca Indians in Ecuador, this is one of the most dramatic and heroic stories in all missionary literature. The author describes the careful planning that went into the enterprise, the missionaries' reception and the all-but-incredible developments that followed news of their martyrdom. \$3.75.

ALL HEART. By Helena Gebuhr Ludvigsen. This is the story of the founder of the Santal Mission in northwest India—H. P. Børresen. His biography, with one of the most fascinating of all countries as its setting, is a record of childlike faith and intimate relationship with God. These qualities, coupled with utterly selfless endeavor, brought as its reward a rich harvest of souls. \$2.25.

AS BETWEEN BROTHERS: The Story of Lutheran Response to World Need. By Richard W. Solberg. Rich in drama and human interest are the Inter-Lutheran ventures throughout the world, reviewed here by a spokesman of this LWF program. \$3.00.

AMERICA'S LUTHERANS. Edited by Donderuf and Lutz. Here are the facts in handy form on the 16 varieties of Lutherans here in America. Up-to-date facts to answer questions about our size, doctrines, history, etc., and to explain the intersynodical organizations also. Written by representatives of the groups discussed, well illustrated, and readable with charts and photographs. Paper, 50 cents.

WALKING IN THE LIGHT. By Marjorie Wilkinson. A clear and positive statement of what the Spirit of God has meant to many Christians from earliest times to the present. All sought to let the light of the Spirit shine through them in the living of their days. \$1.00.

PERSONALITIES AROUND PAUL. By Holmes Rolston. Highly useful as source material for sermons, talks, articles, this book gives life and substance to 36 men and women who helped or hindered the Apostle. Its absorbing style makes for very interesting personal reading. Most readers will be amazed at the number and variety of facts gathered here and blended in vigorous prose. 208 pages, cloth. \$2.50.

THE WORD GOES FORTH. By Mrs. Ninna Engskow. This is a booklet which summarizes the missions of the U. E. L. C. It contains information about the missions, maps, pictures of our missionaries and information with regard to visual aids for each. Paper, 80 cents each.

BY THE RIVERSIDE. By Mrs. Eileen Fleeton Jorge. Paul and his companions were answering the Macedonian call when they came to the Roman colony, Philippi. Full of their mission, and walking carefully according to the leading of the Holy Spirit, they spent the Sabbath day "by the riverside." It was here they found a few women gathered at the place of prayer. They sat down, in the manner of teachers, and talked with them about the things of God. Paper, 75 cents.

THE KINGDOM BEYOND CASTE. By Liston Pope. This book sets the race problem in perspective by tracing the history of prejudice and its underlying causes, presenting scientific and religious data, and examining strategies for better race relations.

The author, dean of the Yale University Divinity School, concerned particularly with the involvement of the church for as a Christian writer, he sees the problem within the framework of his faith and its implications. His estimate of what the church is doing and can do is objective, but his outlook is optimistic.

Sharply and analytical and humanly intimate, the book should set a standard for clear and constructive thinking regarding to our most urgent domestic issue. Cloth paper \$1.25.

CHRIST FOR ALL. By Rev. Archie Madsen. Study of the book of Philippians. This booklet is now in its third printing. Paper, 40 cents each.

NIGHT OF WEeping. By H. Bonar. \$2.00.

THE STEWARDESS. By Eleanor Bockelman. The author feels—from her own experience—that today's woman, harried by the fragmentation of her life and the demands made on her by family, home, church, community, etc., the only way in which she can fulfill her Christian responsibility is to recognize that, above all, it is a matter of stewardship. \$1.00.

EVEN AS YOU AND I. By Nelle Wahler Kulow. A reading, if nothing more, of these fifteen accounts will make clear that the women of the Bible could have been modern women just as well. Chuckle with the author over the story of Mrs. Noah and the well-sitters, and learn why she laughed. Recommended for devotions and programming.

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